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tween their social institutions and those of the Greeks and Romans, and thus Mr. Morgan has demonstrated that the gentile organization (that is, the division into gentes, phratries, and tribes) was the basis of the social existence of these Indian tribes no less than it was that of the Greeks and Romans. His observations on this head are very important (p. 62):—

“The experience of mankind, as elsewhere remarked, has developed but two plans of government, using the word ‘plan’ in its scientific sense. Both were definite and systematic organizations of society. The first and most ancient was a *social organization*, founded upon gentes, phratries, and tribes. The second and latest in turn was a *political organization*, founded upon territory and upon property. Under the first a gentile society was created, in which the government dealt with persons through their relations to a gens and tribe. These relations were purely personal. Under the second a political society was instituted in which the government dealt with persons through their relations to territory, e. g. the township, the county, and the state. These relations were purely territorial. The two plans were fundamentally different; one belongs to ancient society and the other to modern.

“The gentile organization opens to us one of the oldest and most widely prevalent institutions of mankind. It furnished the nearly universal plan of government of ancient society, Asiatic, European, African, American, and Australian. . . . The Grecian gens, phratry, and tribe, the Roman gens, *curia*, and tribe, find their analogue in the gens, phratry, and tribe of the American aborigines. In like manner the Irish sept, the Scottish clan, the phrara of the Albanians, and the Sanskrit ganas, without extending the comparison further, are the same as the American Indian gens, which has usually been called a clan.”

The gentile organization among the Iroquois is traced by Mr. Morgan with the greatest elaboration, and he conclusively proves his point. This, however, is but a small part of his work. It also treats exhaustively of the development of the idea of the family, and of the growth of the idea of property in ancient society, and contains a mass of information on these subjects which places his work side by side with such authorities as Mr. Tylor's “*Primitive Culture*” and Maine's “*Village Communities*,” though the latter covers ground more modern than most of Mr. Morgan's.

10. — *The Baroness of New York*. By JOAQUIN MILLER. New York: G. W. Carleton & Co. 12mo. pp. 244.

THE plot of Mr. Miller's latest production is not very elaborate. In some remote country, described as being somewhere

“In the rude weird West,”

lives a buccaneer's daughter of great beauty, and possessed besides of a

considerable fortune, accumulated by her father in the practice of his profession, and left in a "lump sum" in a convenient cave. To her comes a ship, commanded by one Doughal, a Fenian convict, who soon woos and wins the fair mistress of the place. Like most Fenians, not to say most convicts, he is a man of strong feelings but erratic character, as he shows at a very early day by announcing his determination to sail away again. Painful as it is to tell, he shows an equal determination to leave the lovely Adora behind; but she, with a sagacity and knowledge of the world which does her father's system of education and her native intelligence great credit, immediately produces a priest, who makes the two lovers man and wife in the eye of the law, as they were already in every other respect. Through some misadventure the exact nature of which we do not exactly make out, but which is very terrible, they are separated after all, he sails without her, and she, having discovered her father's hoard of gold, determines to "see life" on her own account. She accordingly comes to New York, where she sets up for a Baroness, and gives the author the opportunity of indulging in a rhapsody on Fifth Avenue of a most appalling character. There appears also a proud English baronet, who becomes enamored of the Baroness, and succeeds in persuading her to become his wife. Just in the nick of time, however, Doughal reappears, a conflict of emotion arises, and Adora demands that her new lover shall slaughter her husband (in Mr. Miller's own words, she directs Sir Francis to "kill him dead"); but fortunately his bullet is turned aside by a packet in Doughal's pocket, which, it turns out, consists of Adora's letters and picture. At this proof of Doughal's lasting affection Adora changes her mind, calls off Sir Francis (who by the way has turned out to be the intimate friend and fellow-convict of Doughal), and returns to her first lord. Such is the tale. The manner of telling it is that with which Mr. Miller's readers are by this time pretty familiar. There are a great many "weird" places, and a "far" land, and an "unnamed river," and "white flashing mountains," and the other natural phenomena which mark the presence of the poet of the Sierras, a few lines of poetry, many more of pure nonsense, a wonderful amount of vulgarity, some richly "sensuous" writing, and a monumental disregard of the usually accepted rules of grammar and laws of rhyme.

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11. — *Essays on Free Thinking and Plain Speaking.* By LESLIE STEPHEN. New York: G. P. Putnam & Sons. 1877. pp. 362.

MR. STEPHEN belongs to a small school of Freethinkers in England, who, having reached the conclusion that they are neither Christians, nor